

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 10.

MAY 15, 1847.

VOL. IX.

ELDER M. SIRRINE'S LECTURE BEFORE THE ASSEMBLY OF THE SAINTS,

Met in Conference at the Hall of Science, Manchester, on Sunday Evening, Feb. 7th, 1847.

The meeting having been opened by singing and prayer, Elder Sirrine read in the Epistle of Paul to the Ephesians, 1st chapter, from the 8th to the 14th verse.

No man can teach the things of God but by the Spirit of God, and whosoever teaches thereby is enabled to instruct and edify the saints of God; for the word of God is so plain, generally, that it is easily understood if it be rightly divided: hence Paul taught Timothy (2 Timothy ii. 15) to "rightly divide the word of truth." When it is thus divided, each sentence will be used in its proper place. The words that I have read before the Saints this evening are plain, clear, and comprehensive; for, in the 14th and 15th verses, the apostle says:—"After that ye heard the word of truth, the gospel of your salvation, in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of your inheritance until the redemption of the purchased possession." We may notice, that after the saints "had heard the word of truth," and believed it, they were sealed with the Spirit of promise, which was given as an earnest of their inheritance. What is an inheritance? It may consist of a large portion of land belonging to a certain person. This person, we will suppose, has a son, and he gives to his son a portion of the land, which he claims and possesses; that portion of land which the father gives to his son, is the son's inheritance. But, perhaps, a certain time is to elapse before the son shall become the possessor; meanwhile, the father might give to his son a document as an earnest of his intentions, which would be sufficient to entitle the son to the inheritance at the expiration of the time specified; so, then, the Saints have a promised inheritance, and the Holy Ghost is given as an earnest thereof. But this earnest was not given before they had heard the word of truth; and as the word Truth is so much spoken of and used by all parties, we will examine what truth is. The psalmist (Psalm cxix. 142) says:—"Thy righteousness is an everlasting righteousness, and thy law is the truth;" and, verse 161:—"All thy commandments are truth." 1 Peter i. 22:—"Seeing ye have purified your souls in obedience to the truth." We see, then, that truth cometh from God, and it is given through the agency of the priesthood, so that thereby men and women may learn and obey the truth, and be adopted as subjects into the kingdom of God. For Jesus came forth from the Father, and was ordained (Heb. v. 5-10) "a priest after the order of Melchizedec." Mark iii. 14:—"Jesus ordained the twelve;" John xx. 2:—"As my Father hath sent me, even so send I you," &c. Again: John xvii. 17-20: "Sanctify them through thy truth,—as thou hast sent me into the world, even so have I also sent them into the world;" "I pray for them also which shall believe on me through their word." Thus, we see the servants of God

were sent forth with the word of truth ; those who believed and obeyed it, not only received remission of sins, but also the gift of the Holy Ghost, and thus they were sealed with the Spirit of promise, and that, too, by the operation of baptism and laying on of hands, as recorded in Acts viii. 1—18, and Acts xix. 1—6. There is no method of obtaining the blessings of the gospel, only through obedience to the commands of God ; this, then, being the only way laid open, is the channel through which the children of men, who have transgressed the laws of God, can become "children of God in Christ Jesus," and be sealed with the Spirit of promise. This Spirit of promise is the same that bore record of the Father and the Son, it is the Spirit of truth, the Spirit of adoption, and is given as an earnest of the inheritance until the redemption of the purchased possession. What is the purchased possession ? It is this earth upon which we live. We learn that God made the earth out of matter, see Genesis i. 6—10. God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," &c. God said :—" Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so ; and God called the dry land earth, and the gathering together of the waters called he seas." The earth was put in its proper place and shape ; it moved according to the will of God, and thus it was prepared for the habitation of man, beasts, fowls, &c. God made or caused the waters to bring forth fish in abundance ; the fowls were created or organized, also the cattle, creeping things, and beasts. Man was also made and placed at the head of all things which were created on this earth ; for God made man after his own image, male and female created he them, and said :—" be fruitful, and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea," &c.

Thus, we see that Adam was placed on the earth as governor or king, therefore it was man's inheritance, and he held the keys of authority, so that he had dominion, power, and right to possess the earth at the first, for God gave him that right. Adam was a free agent to act for himself, therefore he was capable of receiving orders : a law and commandment was given to him to the effect that he might partake of the fruit of every tree in the garden, except the tree of knowledge of good and evil ; and if he partook or eat of that tree he should surely die. God said :—" Thou shalt not eat of it ;" but Adam eat thereof, and thereby broke the law. It may be asked, Why did Adam violate the law ? On the very same ground, I ask, Why do we, or any one of us, violate any of the laws of God ? Some will say, We violate the laws because we are in a sinful world ; whereas, Adam had not sinned before he partook of the forbidden fruit, and if the tree had been taken away he could not have sinned. Do you ask, Why the tree was not removed ? I also ask, Why was not man made a machine ? A machine can act without intelligence when it is propelled by power. But all intelligence acts upon the principle of free agency, and without this principle he can only act as he is acted upon. It was a law and command that the tree of knowledge of good and evil should be where it was placed ; and Adam possessing intelligence, and in connexion with it free agency, he chose to break the law by partaking of the fruit, and thereby became subject unto death, and the earth became under the power and dominion of the devil. From that time to the present the devil has had possession of this earth, and the very "ground" was "cursed for man's sake :" and it began to grow or produce thistles and thorns, instead of the abundance of good which it had previously produced. Therefore man having lost his possession, and become subject unto death, he would for ever have remained in that condition, had not Jesus stepped forward to the Father, and offered to redeem the earth and man, and restore them to their primitive condition.

In the fulness or meridian of time, Jesus came into this world, took upon him our nature, flesh, and blood, and offered himself a sacrifice (Heb. vi. 27), and Heb. ix. 15) "for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." He came to (1 John iii. 8) "destroy the works of the devil." Certainly he was (1 Peter iii. 18) "put to death in the flesh, but quickened by the spirit ;" "he (Eph. iv. 8) ascended up on high, led captivity captive ;" and having ascended to the Father, he sent the Holy Ghost the comforter (Acts ii.) as an earnest (to those

who believed and obeyed the gospel) of the inheritance until the redemption of the purchased possession. The time, therefore, will come that the earth will be restored to its primitive beauty, and, when thus restored, it will be given as an inheritance to the saints of the Most High (Dan. vii. 22—27). But until that restoration takes place, Satan, or the devil, will hold possession. Satan could tell Jesus (Luke iv. 5—7) that all the power and glory of this world was delivered unto him, and he could give it to whomsoever he would. He has (Heb. ii. 14) the power over death: he is the (Eph. ii. 2) prince of the power of the air: he has disfigured the earth, and it groans (Rom. viii. 22), waiting for the redemption of the body.

As it was in the ancient apostolic days, so it is in this our day; those who hear and obey the gospel, receive the gift of the Holy Ghost as an earnest of the purchased possession. Truly, this is a source of joy and consolation for the despised and persecuted saints of God, and they need not be surprised at having trouble, for Jesus said (John xvi. 33), "in the world ye shall have tribulation;" but he also says (John xiv. 15—18), "I will not leave you comfortless." The Holy Ghost being given as an earnest of a future inheritance, it sustains the Saints in their tribulations, knowing that the earth will be their inheritance.

All the ancient prophets and men of God looked forward for the redemption of the earth; for then Satan will be cast out, his power will be taken away, his dominion and authority will cease, and the earth will be given into the possession of the Saints, and "the meek will then inherit the earth." This was the hope and and faith in the which Abraham lived and died: the promise to Abraham was (Gen. xvii. 8), "unto thee and thy seed will I give the land of Canaan," &c. And though he did not possess it, yet he died in the faith that he would, "for he saw (Heb. xi. 13) the promises afar off." David said (Psalm xxxvii. 9—36), "Evil doers shall be cut off, but they that wait upon the Lord shall inherit the earth." Job (xix. 25—27) says:—"I know that my Redeemer liveth," and "in my flesh shall I see God." Daniel, Isaiah, Jeremiah, and the various prophets of God fore-saw the time when "righteousness shall cover the earth as the waters cover the sea." The apostles of our Lord Jesus Christ understood the principle very well, (see Heb. xi. 1—40). And the faith and knowledge which the ancient prophets and apostles possessed sustained them in all their trials and sufferings.

The people of our day wonder at the Saints enduring the privations and persecutions they have undergone. But if they had the Spirit of God, and were led thereby, they would have no occasion to wonder, for the same spirit and principle which actuated the ancient prophets and apostles to endure faithful unto their calling through persecution, perils, and in death, that same spirit and calling is now enjoined on the Saints; consequently the Saints have now the same hope and assurance of enjoying the same reward for the like faithfulness; and we know, as David did, that "the wicked will be cut off;" nevertheless, so long as God is willing for the wicked to reign, we are willing that they shall reign, for when they have fulfilled their iniquities, they will have to resign their possession, and the earth will be given into the possession of the Saints.

The earth now labours under a curse, and will not be so fruitful while it remains in this state, as it will when the curse is taken away; therefore we are willing that the wicked have the rule at present; for the curse will be taken away—the earth will be made a fit abode for the Saints, and they will inherit it; therefore at the present we do not care so much about it, for the Holy Ghost is given to us as an earnest that we shall possess the purchased inheritance when it is restored to its pristine beauty and fertility; and with our resurrected bodies we shall walk, talk, eat, drink, and enjoy each other's society, and be free from sorrow, pain, sickness, famine and death. But we do not stop here, for we look at the vast creation of God, of which this planet is only a small speck, for many of the ancient worthies are waiting in paradise for the resurrection. Some of the martyrs were heard to say (Rev. vi. 9—11) "how long, O Lord, holy and true, dost thou not avenge our blood," &c. They were to remain until their fellow-servants, and brethren should be killed, &c.

There are people of this age, who have been assisting to fulfil this work of martyring the prophets, and of persecuting and driving the Saints, even as the children of this world did in the days of Jesus and the apostles; and the spirit that sustained

and actuated Stephen, actuated also Joseph and Hyrum Smith ; yea, it sustained and led Abraham, Isaac, Jacob, Moses, Joshua, and the prophets ; and it was to all of them an earnest that they should inherit the earth, and that the wicked should be cut off. This is also the hope, joy, and comfort of the Latter-day Saints, and they are enabled to endure tribulation on the same principle as the Saints of old, and with them have the same hope and blessings ; therefore, looking at the vast universe of God, and the numberless worlds that are under his control, we shall perceive that the sun, moon, and the planets which revolve round the sun, are only a small part of the dominion of God. Certainly the sun is a great light, but from whence cometh its light ? It receives its light from the planet on which God dwells—*See Book of Abraham, Millennial Star, Vol. 3, page 49.* Will this people be surprised if I say that a resurrected body can soar from planet to planet ? or, if there should be other worlds organized, surely a resurrected body could visit them also, if they could visit the old ones. Hear what Paul says, 1 Cor. iii. 21—23, “ All things present or to come, all are yours, and ye are Christ’s, and Christ is God’s. We have got the spirit as an earnest of these, and have begun to rejoice in them.”

If we want an example of the difference between the body in its mortal state, and the condition of a resurrected body, see Jesus among the Jews in Palestine—read the history of his temptations, watchings, labours, faithfulness, and sufferings from his infant state in the manger to his death on the cross ; and while his body was in the sepulchre, see him (1 Peter iii. 19, 20), preaching to the spirits in prison ; when he rose again from the dead, see him with his disciples (John xx. 27) when he told them not to touch him because he had not ascended to the Father ; but shortly after he appeared unto them again, and told them (John xx. 21), his Father had sent him. He ordered (John xx. 27) Thomas to handle him—declared (Mark xvi.) all power was given to him in heaven and earth. *See Book of Mormon, page 512, first European edition,* where he visited the Nephites in America ; and page 523, where he declares he had received a command to visit the ten tribes. See him (Acts i. 8) ascending to heaven—seated (Acts vii. 55) at the right hand of the Father, and (Acts ix. 5) speaking unto Saul of Tarsus, and (Rev. i. 18) appearing unto John on the Isle of Patmos. And it is written we shall be like him ; then when we get a resurrected body, we shall then just be commencing to work, and be heir with Jesus.

I hope the Saints will be faithful unto the end of this mortal state. We have got to submit to the teachings and counsel of those who are set over us, and thus prove ourselves worthy to obtain a crown of glory. Every officer in the church is required to discharge his duty faithfully. I am well aware that it will be woe unto me if I preach not the gospel ; therefore, as an ambassador of Jesus Christ, I entreat men (as though he did it by me) to be reconciled to God—to be obedient to the requirements of the gospel of Christ, that thereby they may be adopted into the kingdom of God—receive the gift of the Holy Ghost as an earnest of the inheritance which Jesus has purchased—be counted worthy to escape the judgments which are coming on the earth, and be prepared to stand before the son of man.

I pray God to add his blessing and to seal instruction on our minds. I ask it for Christ’s sake. Amen.

SECOND LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,
Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend Sir,—Agreeable to promise made in my first answer to your letter, I now resume my pen to inform you, in a series of letters, of the distinguishing tenets of the Church of Jesus Christ of Latter-day Saints, according to the faith which I myself do entertain, with all sobriety and integrity of heart, before God and all good men. I had hoped, however, that more leisure would have favoured me, not only that I might more minutely and perspicuously maintain the primitive faith, but also do it in such conciseness and embellishment of diction, as both to please and enlighten.

The first subject to which I will invite your attention will be that of *immediate* revelation. It shall be my direct aim to show in this letter, that no person ever did partake of the gospel of salvation, or ever will partake of it, without the spirit of revelation dwelling in his breast. This is the first and also the last round in the ladder that leads to the perfect knowledge of God. Without the same spirit of revelation that dwelt in the breasts of prophets, patriarchs, and apostles in ancient time, no man can *begin* to know God, neither can any man or set of men make any *progress* in the knowledge of God, when that spirit is withdrawn from him.

A word from the mouth of the Great Arbitrator of all controversy ought to suffice. **HE, THE GREAT GOD AND JUDGE OF ALL,** has said that "no man knoweth the Father but the Son, and no man knoweth the Son but he to whom the Son revealeth him." Words cannot bear a plainer import. If any man knows Jesus Christ, it is by *revelation*, and in no other way can he be known. Will you say that apostles and prophets know him in this way; while others *may* know him without themselves being gifted with the spirit of revelation? Absurd! Others must know him by revelation as much as apostles and prophets, if they have not the spirit of revelation, they cannot judge what is a genuine and infallible revelation when it proceeds from the pen of apostles, or even the lips of angels, or of God himself; for the things of the spirit are correctly judged only by those who have the same spirit. Hence all men must not only be born of the spirit, but likewise be baptized into one and the same spirit. This spirit is the Spirit of God, and nothing less; and the Spirit of God is the Spirit of Revelation, because it is expressly declared that the spirit takes of the things of God, and shows them unto men: even the deep things of God are searched out and dispensed to men for their comfort and the illumination of their minds. Hence Jesus declared that he would send them another "comforter," even the spirit of truth; and the office of this spirit of truth was to "lead into all truth." By this means we perceive that the universal store-house of all truth is thrown open and rendered available to such as have been properly baptized into the spirit, as their occasion may demand. Even the apostles were forbid to go out and preach until they were endowed with the gift of the Holy Ghost. After they should receive this gift, it would then become their duty to impart it unto all others freely, by the imposition of hands, who should obey the Gospel. Males and females were to partake of it, and see in vision things to come, and have their remembrance of things past quickened into vivid and unambiguous recollection. It was this spirit of revelation that gave to the primitive church the power of godliness; for it was simply the Holy Spirit of God that rendered the gospel the power of God unto salvation to them that believed, for therein was the righteousness of God *revealed* from faith to faith. The gospel never took any effect upon men's hearts, unless the Spirit of God attended it. Whenever God takes away from the church the spirit of revelation, he thereby takes away the light of the church—the good spirit of the church, and the *truth* and integrity of the church, and the comfort of the church, and also the power of it. It becomes like the branch without sap, or the pale mortal corpse without the living spirit. A church that is built upon the principle of revelation by the Holy Spirit can never be prevailed against while that spirit continues with it. It then becomes the power of God personified. Mere men and women—servants and hand-maidens—attended by the Holy Spirit of God, know about men and things, and matters and events even as God knows; because they have precisely the same spirit that God has. Things that never entered the heart of man to conceive, and things that the tongue could never utter, are revealed by the Spirit of God. As bodily eyes are to the corporal organization, causing all that wide difference that exists between him that sees and one that is wholly blind, so are the eyes of intelligence which the spirit imparts to a believer, whereby he comprehends the different spirits of men from time to time, and sees events in the future as though they were actually and presently at hand. The daughters of Phillip can speak prophetically, with as much unerring certainty as God himself, according to the measure of the spirit given them, because they have his spirit, and consequently a given measure of intelligence. And the scope of this increase of intelligence is expanded or diminished as God pleases to suit the occaion. When there is occasion to prophecy, or speak with new tongues, or interpret, or rebuke disease and cast out evil spirits—it is given. And

it could be given as well to a beast as to a man for the same purpose, and the same effect would follow. The beast of Balaam, when inspired of God, rose immediately above his legitimate sphere of action, and spoke with a man's voice, forbidding the madness of the prophet. The same spirit by which he spoke, would have enabled the dumb ass to rebuke disease, cast out devils, or speak a variety of tongues. But God might withdraw that spirit, and he would then be only a dumb ass, fit only to bear burdens, &c. Men are but little more competent to heal the sick, cast out devils, and discern spirits, or know the things of God or eternity, and make preparations for the future, than the beasts without the Spirit of God. When God wants to punish a generation or generations, he does it effectually by withholding his spirit. The world travels in pain, and groans in bondage, and oppression, and cruelty, and strife, and bloodshed, and in ignorance, superstition, and zeal without knowledge, when God shuts out the light of revelation. The revelations given to the primitive age, bears about the same relation of benefit to the people of this age, that the gift of food and manna to those starving in former ages bears towards the supply of such as are in want now. Jesus Christ winds up his sermon on the mount, by calling him a *WISE* man that hears and obeys the voice of revelation, and *he shall never "fall."* At the same time he calls him that hears and obeys not the voice of revelation a *FOOL*, and such a man will *fall*, and his fall will be great.

We cannot be in any doubt what is meant by the expression "hearing" Christ, or "these sayings of mine." Jesus says to such servants as he sends out to preach (and none but such as are sent by revelation can preach), he that heareth you heareth ME. But while they cannot hear without a preacher, neither can they hear with a preacher, except the Father draw them; or, in other words, except they have the Spirit of God, which is a Spirit of *Revelation*. How could Peter know Jesus, when he heard his conversation and preaching? Jesus testifies that by the wisdom of flesh and blood, Peter did *not* know him, but by the spirit of revelation from God out of heaven; and in order to end all controversy throughout all ages, he declares that not only Peter, but **NO OTHER MAN**, ever *did* or ever *can* know God, only as he is revealed to him from heaven; and that man is "*blessed*" that has the spirit of revelation to know the only true God and Jesus Christ. That man is accounted as a thief and a robber that would know God or Jesus without the spirit of revelation. The Spirit of God was sent into the world for the express purpose of acquainting men with Jesus Christ. By this spirit it was an easy matter for men to know Jesus Christ, though he was every where spoken against, and the whole country teemed with lies, and the great mass of people, reputedly good as well as bad, thought that he ought to be *stoned, mobbed, and crucified*: still it was easy to know him by the spirit of revelation, and it was impossible to know him without that spirit. Thus, dear sir, it is easy for you, and all my former associates in the sectarian ministry, to know that Joseph Smith was a prophet of the Lord, sent to prune the Lord's vineyard for the last time.

Says the scriptures, "no man, speaking by the Spirit of God, can call Jesus accursed," although he "hung upon a tree." And I add, sir, with perfect assurance, that no man can call Joseph Smith "accursed," or an "impostor," while speaking by the Spirit of God; for the Spirit of God will never dictate any one to speak against the servant of God; but the spirit of the world and of Satan will stir up men to speak against prophets and saints, and persecute and assassinate them. The scripture also says that no man can call Jesus, Lord, but by the **HOLY GHOST**. Thus, reverend sir, you perceive that **NO MAN**, in former ages or latter ages, can call Jesus, Lord, but by revelation from the **HOLY GHOST**. It is by the person and agency of the **HOLY GHOST** only, that Jesus promises to be with his preachers always unto the end of the world, in order to reveal the truth unto honest hearers, and show them who are prophets and true ministers of Christ, and also what is true doctrine. The **HOLY GHOST** will always attend a true minister of God, and reveal to his humble honest hearers his mission and authority beyond all reasonable doubt.

Now, sir, let me say, distinctly, that the testimony of any number of men, or of all men together, is no proof either *for* or *against* the authority, doctrine, or mission of a prophet or true minister of God. For if no *one* man can know a minister of

God without revelation, then no large body of men can know him ; and surely they cannot testify of what they do not *know*. No matter what is said against Joseph Smith, or who, or how many, say it, or however *credible* the witnesses, they are not competent to testify, because they have not the gift of revelation. This position, sir, is invincible because it is fortified by the voice of eternal truth, even the word of God, which you profess publicly to believe, and preach, and print. Flesh and blood cannot reveal spiritual things, but our Father in Heaven. The things of the spirit require the same spirit to discern them. He that is spiritual can judge all things, while he that has not the spirit of revelation cannot judge any spiritual matters correctly, of any name or nature.

Now, my dear friend, I close this second epistle, praying that God will give you the spirit of understanding, which I assure you He will do, inasmuch as you are humble and contrite, and seek it with all your heart.

Your obedient servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

MAY 15, 1847.

"PRECIOUS IN THE EYES OF THE LORD IS THE DEATH OF HIS SAINTS."

SEVERAL of the American brethren have recently been called to mourn the death of their near and dear friends. My dear brethren, Franklin and Samuel Richards, are advised of the death of a junior brother, far distant in the wilds of America. He died in the service of his country, in the campaign to Mexico. Father Bosley and brother Holman, and several others are numbered with departed spirits. Peace to their hallowed memories. They have fought a good fight; they have kept the faith to the end, after having been tried as in fire. They rest from the labours of earth, no more to endure the spoiling of their goods and vilifying their names from foul tongues. Peril and want, sorrow and calumny, can follow them no further. But last of all, we have heard of the death of the wife of Elder Cyrus H. Wheelock, now presiding over Birmingham Conference. We deeply deplore this loss of our beloved brother, and tender to him our most fervent sympathy in this great affliction. Surely the Saints are afflicted and bereaved as were the ancients—"Waters of a full cup are wrung out to them;" and if they can abide all these things, it may be said of them, "these are worthy, for they have gone through great tribulation." When David lost his friend Jonathan, he exclaimed, "would God I had died for thee, my brother Jonathan." This language is expressive of the deep sorrow that Saints feel for their friends, when they are bereaved and afflicted. We are well assured that brother Wheelock has the sympathy and faith of the Saints in Birmingham Conference, to comfort and uphold him; and as he is ever ready to move only in harmony with the counsel of the authorities of the church, and inasmuch as he shall desire to dispel the sorrows of recent bereavement, by taking to himself a wife in the Lord, he will have our approbation and blessing in so doing.

AMERICAN AND MEXICAN WAR.—This war, that causes so much excitement on both sides the Atlantic, is progressing with the usual attendants of mourning and bloodshed. The American force under General Scott has captured the city of Vera Cruz and the Castle of San Juan D'Ulloa, after a severe bombardment of three days and half's continuance. The Mexican loss is said to have been near one thousand killed and wounded; and the Americans sustained a loss of seven officers and fifty-eight men killed. A joint operation of American forces was intended

against Alverado, with the grand design to capture the Mexican capitol. At the same date a tremendous gale from the North blew *thirty American vessels* on shore. Thus destruction attends both armies on sea and land.

CIVIL WAR IN CHINA.—The *Chinese Repository* gives an account of a civil war between the two neighbouring departments of Chany-Choo and Tseven-Choo, in which 24,515 houses and 668 huts were pillaged and burnt to the ground, and *one hundred and thirty thousand six hundred and thirty-eight persons* were either killed or wounded.

The pestilence and distress of Ireland are said to continue without abatement. The price of breadstuffs has increased during the last week, and the panic in the financial and monetary operations of England is at this moment very great. The exportation of specie to foreign countries, for breadstuffs, that has been going forward, and still must continue, has produced such a check upon the circulating medium at home as to threaten pecuniary ruin to thousands, and throw vast numbers out of employment, depreciate the value of property, and cast a blight upon the commercial prospects. The Lord is holding back multiplied evils in order that the Saints may take their families and gather up their earthly substance (that will ere long become *valueless*) and depart hence to the appointed refuge of the righteous.

BEING behind in printing Conference Minutes, we are obliged to insert a greater quantity than usual.

MINUTES OF CONFERENCES.

BATH CONFERENCE.

This Conference was held in the Lecture-room, Monmouth-place, on Sunday, March 7th, 1847. Elder J. Halliday was called to preside, and Abraham Merchant to act as clerk. The meeting being opened by singing, the president offered up prayer, and then opened the proceedings of the conference.

He was very happy, he said, to meet with the Saints on the present occasion, to review the state and standing of the conference, and to transact such business as shall be necessary for the welfare and prosperity of the work of God, in which we were all engaged. Some things which would be brought before them were of a sorrowful nature, as they concerned individuals who, he believed, would be separated from the church for their transgressions; but if we looked at the thing rightly, we would find that such persons who, like those in question, had not for years been known as Saints, but have gone back from the very time of their baptism, and never brought any fruit, and had been visited and exhorted time after time; such persons were better out of the church than having a name in it. The church would prosper better without them. Elder Westwood made some remarks on the power and unity among the Saints, and proceeded to represent the Bath branch, as follows:—It contains 75 members, 2 elders, 5 priests, 1 teacher, and 1 deacon; 3 baptised since Christmas; 12 cut off; 1 dead. Downhead branch, represented by E. Hanham, 11 members, 1 elder, and 2 priests; total, 106 members.

Elder Halliday then proceeded to lay a charge against Elder Robert Bethel, who was present, of rebellion against the constituted authorities of this conference, and slandering the officers in public and in the Saints' houses, causing division in the church; also of slandering and speaking evil of brother Joseph Smith, the Prophet, and John Taylor of the Twelve. These things Elder Bethel would not retract, but continued to maintain them. It was, therefore, moved, seconded, and carried, that Elder Bethel be cut off from the church meeting. Adjourned.

Afternoon.—Meeting opened at three o'clock. The sacrament was administered to the Saints, who seemed much united in feeling, and the business proceeded. Charges were preferred and sustained against George and Ann Byfield, of getting drunk—since leaving the church, and joining the Lady Huntingdon Society; against James and Mary Lowe, the latter of slandering the Saints. Against sister Rose for denying the faith and calumniating the elders. "The Twelve," as against George Cox and Robert Wickham, of absenting themselves from the church, and following bad company. These parties had been duly visited and told of their state, but would not make the least restitution. Voted that they be cut off from the church. It was proposed and seconded, that Henry Trulstone be ordained a teacher; William Luff, ordained a deacon; E. Houham, ordained a priest; and that the present lecture-room be given up, and another room, more suitable and commodious, be obtained as soon as possible. Elder Halliday then gave an exhortation to the Saints, on the necessity of cultivating unity among themselves, which could only be done by all being willing to be guided in all things by those who were set to teach them. Elder Westwood made some excellent remarks on the same subject. A good spirit now pervaded the assembly, and in that state the conference adjourned. Closed by prayer. Elder Halliday preached in the evening to a large and attentive audience, when he laid before them the true plan of salvation, as propounded by God to redeem the human family.

JOHN HALLIDAY, President.
ABRAHAM MARCHANT, Clerk.

BRISTOL CONFERENCE.

This Conference assembled in the Saints' Meeting-room, Castle-green, on Sunday, March 21st, 1847, at eleven o'clock in the morning. Elder J. Halliday, president. The meeting being opened by singing, the Divine blessing was invoked by the president. He then gave some excellent instructions to the Saints and officers, and imparted some valuable information on the powers of the priesthood. The Bristol branch and conference was then represented by Elder George Kendal, as containing 104 members, 2 elders, 7 priests, 2 teachers, and 3 deacons. There were baptised, since last conference in November, 14; received by letter, 4; cut off, 5. Some pecuniary affairs were then adjusted, when it was found that the conference was in debt to a considerable amount. Steps were here taken for the liquidation of the same, and the meeting adjourned.

In the afternoon, after the meeting had been opened in the usual manner, the Saints partook of the sacrament, and the business was resumed.

Resolved that David Kebb, now a Priest, be ordained to the office of Elder.

Resolved that Joseph Mills be ordained to the office of Teacher.

Resolved that William Irvine, Teacher, be ordained to the office of Priest.

Resolved that Mary Ann Morris be disfellowshipped from the church.

Brother Webb's child was then blessed by the president, assisted by Elders Kendal and Rowle. The conference then adjourned.

In the evening a public meeting was held, when Elder Halliday delivered a lecture on the resurrection of the dead. He did ample justice to the subject, and proved the hope of the Saints to be the "*Resurrection and the Life*" which follows it. The church in Bristol has been almost smothered for a long time, but lately it has began to "lift up its head" and shew itself, and the people can see it.

JOHN HALLIDAY, President.
SAMUEL GENTLE, Clerk.

PRESTON CONFERENCE.

This Conference was held in the Temperance Hall, on the 14th March, 1847. The meeting was called to order by Elder Jacobs. After the usual ceremonies of singing, and prayer by Elder Jacobs, he requested the Saints to raise their minds to God for a blessing to rest upon the labours of the day.

It was moved by Elder Creer, and seconded by Elder Fawley, that Elder Henry B. Jacobs preside over the meeting. Carried.

Elder John Fawley was chosen clerk.

Elder Orson Spencer being present, very unexpectedly, was introduced to the congregation by the president. The Saints were much delighted and rejoiced for this unlooked for favour, which they told by their profound silence and smiling countenances, as Elder Spencer arose to express his gratitude for the present privilege.

The President then requested an expression of the Conference if they accepted his labours, and felt to continue to acknowledge him as the president of that conference. All hands were raised.

By a show of hands, the conference acknowledged Elder Orson Spencer to be the President of the Church of Jesus Christ of Latter-day Saints in all the British realm.

Elder O. B. Huntington was acknowledged as Elder Jacobs fellow-labourer.

The President then called for the number of officers present, which was—1 high priest, 1 president of the seventy, 1 seventy, 14 elders, 15 priests, 8 teachers, and 3 deacons.

The president then called for the representation of the several branches in the conference, which was as follows:—

BRANCH.	REPRESENTED BY	MEN.	ELD.	PRS.	TEA.	DEA.	BAP.
Preston	Elder Fawley	370	12	12	8	3	26
Longton	" Worsley ..	17	1	2	0	0	0
Layland Moss.....	" Langton ..	28	1	1	0	0	0
Hunterhill, Heskin, Ecclestone.....	Priest Benson	19	1	2	0	0	0
Southport	" Highton ..	21	1	1	1	0	1
Euxton.....		8	1	1	0	0	0
Kendal	Elder Stuart	41	2	3	3	2	2
Holme	Priest Huddleston ..	15	1	2	0	0	0
Scattered Members		7	1	0	0	0	0
Total		526	21	24	12	5	29

Most of the branches were represented to be in a good condition as to faith and confidence in the work. Life and animation was beginning to characterize the Saints more than had been the case. Preston branch especially, was represented as being in a more united and prosperous condition than it had been for several years. There had been fifteen expelled, which were old delinquents, like the dead branches of a tree, better off than on. There had two died in the faith, and a good prospect for many to be added to the church.

The President then called for volunteers to go out into the vineyard.

Elder John Parkinson volunteered and was accepted.

The President then addressed the congregation by way of charge, the officers especially, at some length. He desired them, in particular, to abstain from all intoxicating drinks, to be wise and sober in all their actions, and shun every appearance of evil. When asked questions upon this gospel, in all cases to give a civil answer. He cautioned the officers against being over anxious to get high offices, but to wait in patience the due time of the Lord, who will exalt every man as fast as he is worthy. He also exhorted the heads of families to govern their families, not in tyranny but in love, that their children might rise up in future generations and call them blessed. He closed by blessing them in the name of the Lord.

Elder O. B. Huntington then addressed the meeting, charging the officers, the presiding Elders especially, to be diligent and active in their respective fields of labour; and if they wish to represent those they look after as being full of faith and life, infuse the spirit of diligence into the Saints by setting them a noble pattern; for as children pattern after their parents, so men and women partake of the spirit of those to whom they look to lead them in the right way. He also made some very judicious remarks to parents concerning the bringing up of their children in the right way, and not in the way of tradition.

The meeting then adjourned until half-past two o'clock p.m.

At half-past two o'clock in the afternoon, the President called the meeting to order, and Elder Huntington opened it with prayer, and singing by the choir.

After a short address from the President upon government, which he showed to commence with man's self, and to be perfected there before it could be extended far, is the true order of God's government.

The Lord's Supper was administered, and the President spoke to the Saints

drawing their attention to those that had been expelled for persisting in the habit of tippling ; one man had been separated from the church, which drew forth many strong remarks upon the evils and abominations of the practice in those professing to be servants of the living God. He expressed his determination to deal strictly with those who should be guilty of the like in time to come.

Elder Huntington made some remarks on Strangism, and said that when men lost the spirit of God, they frequently mistook light for darkness and darkness for light. He remarked that no true prophet could arise in opposition to this kingdom—in opposition to the existing authorities, or majority of the Saints, as he contended that the voice of the Saints was the voice of God. He cautioned the brethren against hearkening to principles or persons in opposition to the legal authorities of this church, and the principles taught by them, and referred to a false prophet that had risen in Blackburn, and fallen "into Prestop House of Correction" lately, as well as Strangism.

Elder Orson Spencer then addressed the meeting. He said he thought he could not do better than reiterate the principles that had been delivered by President Jacobs and Elder Huntington. He was well aware of the importance of the remarks that had been made. He took a retrospective view of the condition of this conference, as it had been represented in the former part of the day, expressing his entire satisfaction at the favourable state in which it was at the present time. He urged the Saints to let their light so shine that many might be won to the gospel of Christ by their examples. He showed that the righteous must be gathered out from all parts of the earth, and if we proved ourselves unworthy to be made instruments in doing it, others would be called in our stead. He said the time was fast approaching when people would begin to rightly appreciate the blessing of having the keys of salvation in their power. He showed we were to come in possession of those keys by being faithful in little things, and by giving heed to the counsel of those in authority. He said the servants of God were coming in possession of, and increasing in, that power which will enable them to look through and penetrate the hearts of the children of men, like Peter did Ananias, and thereby root out iniquity from the church without so many courts, witnesses, and forms. It was a matter of rejoicing to him that he found the Saints, generally, in the possession of the spirit of inspiration to a very great extent, in this realm. He strongly and kindly exhorted the Saints to faithfulness and diligence.

The President desired the Saints to encourage the sale of the STAR.

The Meeting was then adjourned until half-past six o'clock.

At the hour appointed in the evening, the meeting was opened by the President, and singing by the choir.

Elder Spencer occupied the evening in addressing the congregation upon the order of the kingdom of God, and his wisdom in punishing the wicked and transgressors. He gave good satisfaction, added joy to the joyful, and left a sweet remembrance, which, like noble and glorious principles ever do and will, beget in the hearts of the honest towards those who promulgate them ; and such messengers are always heartily welcomed in Preston.

The conference was then adjourned *sine die*.

The choir sung, and Elder Spencer dismissed the meeting by benediction.

HENRY B. JACOBS, President.

OLIVER B. HUNTINGTON.

JOHN FAWLEY, Clerk.

CLITHEROE CONFERENCE.

The following are the minutes of the Clitheroe Conference, held in the Temperance Hall, Burnley, on Sunday, March 21st, 1847, pursuant to notice given in the 6th number of the STAR :—

Elder Jacobs called the meeting to order at 10 o'clock, when Elder John Cottam moved that Elder Jacobs preside. Seconded by William Cottam, and carried unanimously.—Elder William Wolstenhome was also chosen to act as clerk.

The choir sang the first hymn, "The morning breaks, the shadows flee," &c., after which the President engaged in prayer.

The President then desired to know if this Conference would receive and sustain him as president of the conference, and brother Huntington as his fellow labourer—carried unanimously; likewise if they acknowledged Brigham Young as president of the whole church, and the Twelve as his counsellors, and Orson Spencer as president of the British Isles, and F. D. Richards as his counsellor—all carried.

The President proceeded to express the satisfaction he felt at the unanimity of feeling manifested by the brethren in the different branches, whom he had ever found united to sustain and carry out the measures of the duly constituted authorities of the church. He next called for the representation of the branches, which were given as follows:—

BRANCH.	REPRESENTED BY	MFM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF.	DEAD.	RECV.	REM.
Clitheroe	William Cottam	41	1	2	2	2	8	2	2	1	0
Waddington	Edmund Pilling	26	2	2	1	1	1	0	0	0	0
Chatburn	Edward Bevers	53	2	3	4	1	2	3	0	0	0
Burnley	John Cottam	60	2	4	1	0	14	0	0	0	0
Barley	William Brown	13	0	2	1	0	4	0	1	0	0
Accrington	Robert Parker	31	3	5	3	0	2	0	0	0	0
Ribchester		19	1	0	0	0	0	0	0	0	0
Blackburn	John Hartley	79	2	3	3	2	8	0	0	0	2
Settle	William Cottam	12	1	2	0	0	0	0	0	0	0
Total		334	14	23	15	6	39	6	3	1	2

The branches were all represented as in good standing.

Brother Isaac Daker was appointed agent for the STARS, and ordained Elder; also John Hartley was ordained Priest; and John Henshaw and James Riley to the office of Teachers.

The President then spoke upon the necessity of carefulness in the choice of individuals to hold offices in the church, and take upon them the responsibility of the holy priesthood—that they should be men of faithfulness and integrity, and determined to magnify their calling, and pointed out the way of exaltation in the kingdom of God, from one degree of glory to another, until we shall be permitted to sit with the nobles thereof. He also made some remarks upon the subject of intemperance, shewing that any one desiring to be exalted to be a governor in the kingdom of God, must first learn to govern his appetites.

Ordinations for Burnley were next called.—It was moved and seconded that William Crabtree be ordained Priest; also Thomas Myers and William Hyde be ordained to the office of Deacon; and that Ralph Barnes be ordained Priest for Accrington branch—all of which were carried unanimously. The meeting then adjourned to two o'clock p.m.

At two o'clock the meeting was called to order by the President, and the afternoon was happily occupied by President Jacobs and Elder Huntington in the ministration of the sacrament, and the ordination of brethren previously nominated, and in diversified instructions on the ordinance of the sacrament, and remarks upon the petition to the Queen, and upon disposing of the numerous applications for alms in this day of beggary and famine. Many of the Saints bore a faithful testimony to the work of the Lord.

After opening the meeting at six o'clock in the evening, the President addressed a numerous audience from Heb. i. 10, 11, and 12, showing, in a clear and forcible manner, that God in all things works in a natural and orderly manner. He concluded the services of the day with prayer—a day which no doubt will long be remembered with feelings of gratitude to God for the encouragement and consolation afforded by the ministrations of his servants.

HENRY B. JACOBS, President,
O. B. HUNTINGTON,
W. WOLSTENHOLME, Clerk.

SHEFFIELD CONFERENCE.

On Sunday, March 28th, this Conference assembled in the Hall of Science according to announcement. The meeting being called to order, it was moved, seconded, and carried unanimously, that Elder Lucius N. Scovil preside, and Elder Mitchell be clerk.

The number of officers present were—2 high priests, 9 elders, 23 priests, 8 teachers, and 5 deacons.

The President then called for the representation of the branches, which were as follows:—

BRANCH.	REPRESENTED BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	C. OFF	REM.	DEAD.
Sheffield	Elder Sylvester	2	2	17	6	3	272	38	3	3	1
Chesterfield	Rodger	0	2	6	2	2	69	8	2	0	0
Woodhouse	Hall	0	2	4	4	2	41	4	0	3	0
Pilley	Travis	0	1	4	1	1	19	0	0	2	0
Cranemoor	Wells	0	1	1	0	1	9	0	0	0	0
Doncaster	Priest Emery	0	1	4	0	1	43	4	1	0	1
Matterssea	Elder Padley	0	1	2	2	1	45	0	0	0	0
Grisley		0	1	0	0	0	16	0	0	0	0
Darnall	Mitchell	0	1	2	0	0	26	13	0	0	0
Newhall	Ward	0	1	0	0	0	7	1	0	0	1
Rotherham	Wood	0	1	1	1	0	17	3	0	0	0
Scattered members at Nottingham	Rodger	0	0	0	0	0	7	5	0	0	0
Total		2	14	41	16	11	571	76	6	8	3

The Saints are in good standing, union exists in our councils, and all appear to have a oneness of desire to roll on the kingdom. The gifts of the holy spirit are variously manifested, and we rejoice in each others company.

The President then proceeded to nominate several persons, viz.—Priests, Benjamin Berry, Charles Willden, John Buxton, Thomas Whitley, and Henry Emery, for Elders; Alfred T. White, George Hawley, Arthur Parks, Matthew Ellis, John Green, and George Howe, for Priests; William Grayson, George Pickering, Martin Slack, Thomas Timmins, John Richardson, and James Hague, for Teachers; and John Redfern, James Whitley, and John Hillerd, for Deacons; the above brethren were unanimously accepted by the conference. Those who had been called to be Elders stated, in a brief manner, their willingness to do their best in advancing the cause of God in the office to which they had been called. The morning service was then concluded with singing and prayer.

The afternoon service opened in the usual manner. The sacrament was then administered, and while two of the brethren were going round with the emblems of the broken body and shed blood of Christ, several of the brethren bore faithful testimonies to the great work of the last days.

The President then arose and said he had a few remarks to make. "If there are any who are dissatisfied with the course which I have taken to-day, let them speak, and speak right out, for I'm the boy! I know its for the best—its right. There are others who are ready and will be called in the Lord's own due time. Thus I have taken such a course as if I was going to stay for two or three years. Are you satisfied with me? I want an expression from this conference."

It was then moved by Elder Mitchell, and supported by Elder Sylvester, that we uphold Elder Scovil as President over the Sheffield Conference. A clear vote.

Moved by the President, and supported by Elder Ure, that we uphold by our faith and prayers the Twelve Apostles as the proper authorites of the church. A clear vote.

Moved by Elder Mitchell, and seconded by Elder Wells, that we uphold the First Presidency in the British Islands, viz.—Elder Spencer as the President, and Elder Richards as his counsellor. A clear vote.

A few appropriate remarks on calling men to the priesthood were then delivered by the President.

The evening service opened by singing and prayer. President Scovil then delivered an excellent discourse; subject, the gospel. It was just like the man; a plain, good, sound, and energetic discourse. Several of the brethren were then ordained under the hands of the President and Elder Ure. The conference then adjourned, all well satisfied. Never a better conference in Sheffield. To God be all the glory.

P.S.—The rest who were nominated received their ordinations on Monday evening by the President.

LUCIUS N. SCOVIL, President,
HEZEKIAH MITCHELL, Clerk.

GLASGOW CONFERENCE.

This Conference met according to previous announcement, on Sunday, the 28th March, 1847, in the Odd Fellows' Hall, 175, Trongate.

The meeting was called to order by Elder Samuel W. Richards, and at his request, Elders Carruthers and Drummond came upon the stand.

Elder Andrew Cahoon gave out the hymn on the 36th page, "Come ye that love the Lord," prayer being offered by him and another hymn sung—

Elder Samuel W. Richards then arose and said, that he was happy to see so many of us met together, and it was with feelings of gratitude to his heavenly Father that he appeared among us; and, although the day is somewhat unfavourable, he trusted a sufficient number had come together in order to transact the business of the day. He wanted to know if this conference accept of his labours and sustain him as their president.

Brother Graham Douglas then moved that this Conference accept, uphold, and sustain Samuel W. Richards as President of this Conference. The motion was seconded by Elder David Drummond. It was put to the vote and carried unanimously.

President S. W. Richards then rose and stated that he did not call for this vote because he doubted his having had their faith and prayers, for he had experienced both while in his sickness.

The number of the priesthood present were, 1 high priest, 1 seventy, 21 elders, 19 priests, 18 teachers, and 10 deacons.

The President then called for a representation of the branches, which was given as follows:—

BRANCH.	REPRESENTED BY	ELD.	PRS.	TRA.	DPA.	MEM.	BAP.	DEAD.	C. OFF.
Airdrie	Prs. Carruthers ..	8	6	8	2	116	22	0	4
Balfron	Letter	1	1	2	1	5	0	0	0
Bonhill	Bro. Kinloch ..	1	2	1	1	20	0	0	1
Bridge of Weir	Pres. Ure	1	1	0	1	27	1	0	5
Busby	" Watson	1	1	2	1	15	1	0	0
Cambuslang	" Gillespie	1	1	0	1	5	0	0	2
Campsie	" Scott	2	1	2	0	18	0	0	0
Dalry	" Rennie	2	0	2	2	34	5	0	0
Girvan	Letter	3	1	4	50	11	0	0	0
Glasgow	Pres. Douglass	7	10	14	5	379	7	2	0
Greenock	Bro. Baxter	2	4	4	3	48	0	0	4
Johnstone	" Craig	3	3	2	1	42	3	0	3
Kelvin Dock & Knightswood	Pres. Taylor	1	3	3	1	19	1	0	1
Kilburnie	" Baxter	1	3	2	1	51	1	1	1
Kilmarnock	" Lyon	1	4	3	2	32	0	0	0
Lanark	Letter	3	5	2	2	70	0	1	0
Paisly, Renfrew, & Barrhead	Pres. Bell	5	4	5	2	61	8	0	0
Rutherglen	" Ferguson	1	2	1	1	21	3	0	0
Thornliebank&Pollockshaws	" Russell	4	3	3	2	43	1	0	2
Tollcross	Bro. Jardine	2	1	5	2	41	4	0	1
Scattered Members.— Langbar, 6 Ayr, 10 Irvine, 1 Blantyre, 10 Wishaw, & 1 Elder, 4 members in Oban		1	0	0	0	33	0	0	0
Total.....		51	58	62	35	1132	68	4	24

It will be seen by the above, that the Glasgow Conference numbers 1338, including office bearers; 68 have been added by baptism, 4 have fallen asleep, and 24 been cut off.

The members of the different branches were represented, with a few exceptions, as being in good standing.

The President then proposed Robert Watson to be called to the office of an Elder in the Glasgow branch. It was seconded by Elder Graham Douglas, and carried unanimously.

James Hardie was also called to the office of a Deacon in the Glasgow branch.

Patrick Lynch was called to the office of an Elder, and William Watson to the office of a Priest in the Busby branch.

George Steel and Hugh Rennie were called to the office of Priests, Wm. Smith to the office of Teacher, and Wm. Wilson to the office of Deacon in the Dalry branch.

Robert Watson and James Watson were called to the office of Teachers, and David Herron to the office of Deacon, in the Airdrie Branch; Robert Ure to the office of Teacher in the Bridge of Weir Branch.

The President then called upon Elders Cahoon, Douglas, and Drummond to retire to the side-room with the above, and attend to their ordinations.

The President then spoke at some length and with great power, on some of the ordinances in the kingdom of God, when, by whom, and how they ought to be attended to; he then gave out the Doxology on the 149th page.

It was moved by brother Douglas and seconded by brother M'Keachie, that the conference adjourn for an hour. Carried unanimously.

In the afternoon, the meeting being opened by singing and prayer, the sacrament of the Lord's Supper was administered, and two children blessed.

Elder Samuel W. Richards then delivered a short and impressive discourse, on the second advent of the Messiah, and the necessity of preaching the gospel, whether men receive it or not, before he come the second time to take vengeance on them that know not God, and obey not the gospel of his Son. Elder Andrew Cahoon then spoke at some length, when he stated that he felt proud to be present for the first time at a conference in Scotland, especially where there existed so much good order, love, and peace. He stated, also, that when the vote was taken in the forenoon, whether we would sustain Elder Samuel W. Richards, as our president, he had not held up his hand, for it had brought to his mind feelings of the past concerning our brother Joseph, in the land of America, and while he was reflecting the vote was passed, but as he had not held up his hand at that time, he would now hold up both hands.

He was followed in his remarks by Elders Drummond and Douglas.

Elder Samuel W. Richards then made a motion that we, as a conference, sustain President Brigham Young and his council, the quorum of the Twelve, in their offices as the presidency of the church on earth, which was seconded by Elder Douglas, and carried unanimously.

It was moved by Elder Andrew Cahoon, that this conference sustain brother Orson Spencer and Franklin D. Richards, his counsellor, as the presidency of the church in the British Isles; seconded by Elder David Drummond, and carried unanimously.

Elder Samuel W. Richards then spoke of Elder Andrew Cahoon as a faithful and worthy brother come to labour amongst us in this conference, and hoped he would be received kindly by all Saints; and as he might sometimes be sent to transact business for him throughout the branches, he hoped they would attend to his instructions, and receive him as they would do himself. He then moved that this conference adjourn till the last Sunday in June; seconded by Elder Drummond, and carried unanimously.

After singing the hymn on the 15th page, the meeting was closed by prayer by S. W. Richards.

Our usual meeting took place in the evening at six o'clock, a good number of country brethren attended.

Not one dissenting vote or voice was seen or heard throughout the day, but the best of feeling, love, and good order prevailed. The Saints were much refreshed and felt that it was good to be there.

S. W. RICHARDS, President.

ROBERT TAYLOR, Clerk.